

dian was confined because "a certain major of the United States Army did not like him," and regarded him as a bad Indian.

Think of that! A human being, being confined in irons, like a convict, and compelled to make adobes for officers who held him in durance, because, forsooth, one white man wearing shoulder straps so autocratically ordered, simply because he suspected the old chief of being a bad man. The officer who committed that outrage was not in danger of being "suspected" of being a bad man; for he was a bad man, and a disgrace to the uniform which he wore. He was as infamous as those villains who not only suspected, but by perjured testimony convicted, Captain Dreyfus and condemned him to living death in torture and torment.

In 1874, in compliance with an official request from Indian Agent Clum, Es-kim-in-zin was released, and up to the time of the departure of Agent Clum from the agency the old Indian was faithful, and never wanting in action or advice. When the agent's life was sometimes in danger, he relied upon Es-kim-in-zin, and the old chief always did his duty well. It was in 1877, after Agent Clum went elsewhere, that the undeserved outrages were heaped upon the old Indian, who had done nothing wrong, but had done everything to deserve a better fate.

Es-kim-in-zin was confined for many years at Mt. Vernon barracks in Alabama, and ultimately was sent to Fort Sill in Oklahoma, where he remained almost twenty years without seeing even a glimpse of justice to cheer his pathway to the happy hunting grounds.

The American Indians at Carlisle or other schools know the story of Es-kim-in-zin and the stories of numerous others of their race who have suffered from the ruthless rapacity of the white men; and they all smile at the serious efforts of officials "to develop the character of the American Indian."

Old Red Cloud, the some time famous and brave war chief, once said to the Senate Committee on Indian Affairs: